

Toc H Journal

Letters and articles are welcomed and are printed as individual points of view, and are not necessarily those of the Movement

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Together with a Supplement of the
LIST of AREAS and HOUSES of Toc H

Cover Picture :

Castiglione South African Cemetery, Italy
(see article "Remembrance" page 316)

Editorial Office: Toc H, 47 Francis St., London, S.W.1

Telephone: VICTORIA 0354

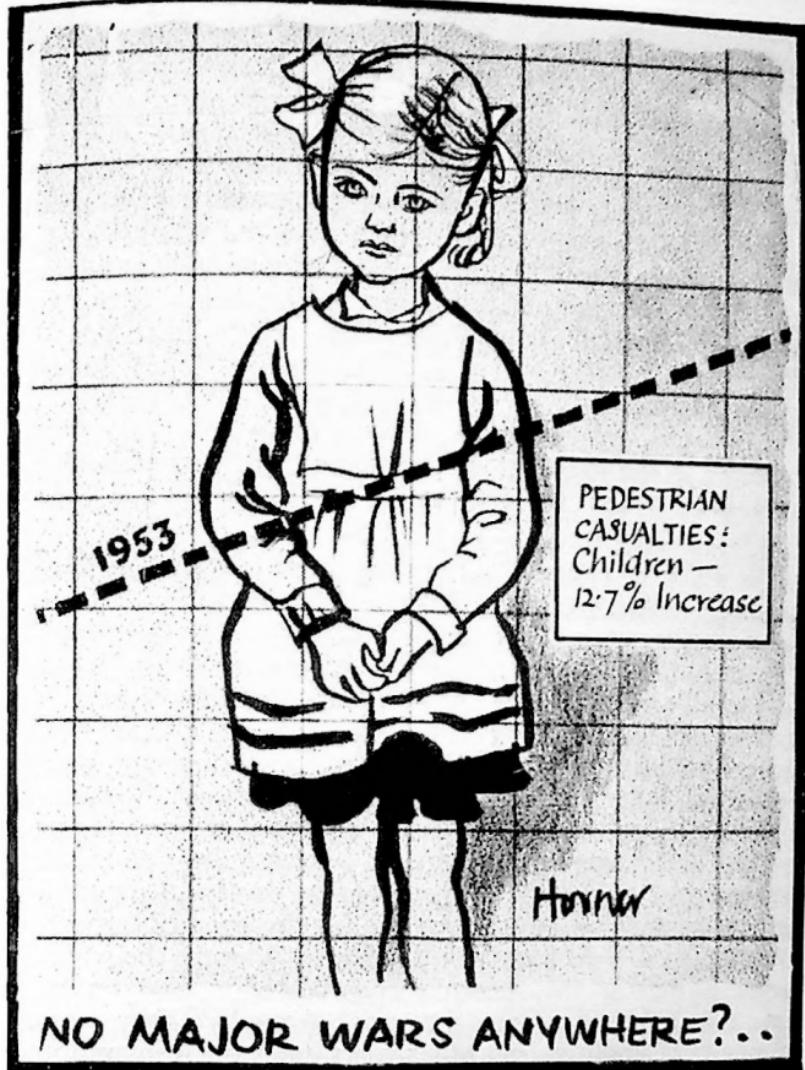
Active Service in a Cold War

THE LIGHTS in the Editorial Office had just been switched off when the strident screech of hastily applied brakes, echoed along the dark passage. Outside, on the road, a motor car had been brought to a sudden stop, with a battered bicycle wrapped around its offside wing. The cyclist, a young woman, was already on her feet and unharmed save for a torn dress and the mangled cycle. But it might well have been a gory or even fatal affair.

Day following day, our newspapers carry reports of sudden death and injury on the roads of Britain, and we who read them would appear to be conditioned to a placid acceptance of this daily toll on life. Yet the blunt truth of this horrible state of affairs is that fully half of the accidents need never have happened. The deaths and the injuries, with all their attendant misery, are being inflicted by people amazingly like ourselves, driving—or walking—“without due care and attention”. It is odd to reflect that loss of ‘manners’ can so readily lead to loss of life.

But reflection is not enough. We cannot disown our share of the responsibility for what is happening and we need to act with resolution if this wicked carnage is to be brought within bounds.

In taking an active part in the campaign against death and destruction on the highway there are no medals to be won, but there is the almost certain chance of one’s actions being misunderstood. The ‘cheek’ of schoolchildren is a small thing to be treated lightly, but the action of reporting cases of bad driving behaviour is a weighted matter from which we should not be deterred by any feeling that it is ‘un-British’. The campaign also calls for keeping a watchful eye for badly-lit stretches of road or dangerously ‘masked’ corners and where necessary, reminding local Authority of its responsibilities. By such acts of service, to-day’s hideous impact of metal on human flesh can at least be lessened and some success in this Cold War achieved.



Reproduced by courtesy of NEWS CHRONICLE

Road casualties in August—the peak month for road traffic—totalled 23,784, the highest monthly total for 1954 and 1,681 more than in August last year.

Remembrance

BEYOND THE THREE BANK HOLIDAYS, which are the State's gift to everyone, and the Church's three chief festivals, the true meaning of which only a minority now remembers in celebrating them, England observes only two main annual commemorations. Both fall early in November—the day when a Yorkshireman failed to blow up Parliament, and Remembrance Day, dedicated to the dead in two World Wars. Guy Fawkes, a very minor character in the long history of England, still provides excuse for a loud noise: the central act of Remembrance Day is silence.

The Fifth of November has long since become an amusement for children of all ages, the fierce sectarian hatred of its origin forgotten. The Sunday before or after the Eleventh of November is always in danger of becoming an occasion for the elderly. The Armistice of 1918 has now receded into quite an old-fashioned world. "We that are left grow old" and cannot pass on to another generation either the pain at the heart of that day or the sudden relief which it summed up for us. Even those who use the occasion of Remembrance to recall V.E. Day in 1945 are no longer quite young. Since they got out of uniform the world has vastly changed with the setting in of an atomic age. As for the men of tomorrow, now at school, they find both the World Wars in their history books, alongside the Armada and Waterloo and no more nor less a burden on memory. Actually they cannot "remember" anything but other folks' tales on Remembrance Day.

How then shall we keep green the sacrifice, willing or unwilling, of over a million and a half men of our Commonwealth, mostly of our own nation, who died in two wars for the sake of things we hold dear? We owe them at least occasional remembrance: how can we pay it in genuine coin of the mind and heart? Marching bands, a bareheaded crowd, the unaccustomed silence shattered by bugles sounding 'Last Post'—these stir us with mass emotion but how far do they really bring us face to face with the tragic lunacy of

two wars and with our own lost friends? When the hour is over most of us have enjoyed it—the weather held, the troops looked fine, the flowers on the Cenotaph were wonderful. Perhaps it never crossed our minds that for some others that hour may have unsealed the secret springs of sorrow which overflowed unbearably once again. If that were so, it is only such as these who have really remembered.

A better way

There is a better way to refresh memory or to realise, perhaps for the first time, the extent of the sacrifice which twice has gone to save us. That is to visit the places where the bodies of our fellow-countrymen in their tens of thousands lie buried. Here, in place of standing for a brief ceremony in a crowded street, we can walk at leisure with our own thoughts and a few friends. To do this need not imply being morbid or trying to assume a false sentiment. The war cemeteries are places set apart for ever, literally sacred or dedicated places, which await the visiting steps of us who come after. Under the mown grass we tread lies all that remains—except in the first-hand memory of a dwindling few—of men just like ourselves. In their presence we are free to walk with our living friends and even to jest if we will. For these dwellers in the narrow houses of a silent city once loved to walk and talk like that. Their friendships and their laughter, their loves and hopes and frustrations, their sinning and their worship were no different from our own.

A pilgrimage to the war cemeteries so long after should not, therefore, expect to touch heights of exaltation and depths of tragedy that nearer the event were natural to it. Now it can almost be seen as a very human meeting, in which kindred spirits of the living and the dead, though strangers, are content to spend a little time in one another's company. It is only a step further to reflect, without fear or sadness, that sooner or later we shall join the ranks of this sleeping host, our unknown Elder Brethren: it is a most compelling link with them. Meanwhile as we stand, living among all these dead, one resolution, one conscious effort of the will should surely be inescapable: "This shall not happen again. God willing and if I can help in any way". That surely is what the dead have a right to expect of us, for that was the deep desire with which they fought their battle.



*Railway Dugouts Burial Ground
(Transport Farm) Zillebeke, Belgium*

Flowers

How strangely different in mood are these British cemeteries from the French ones—the rather unkempt ones with a crowing Gallic cock as centrepiece or the vast army of stark crosses which parades upon the heroic slopes of Verdun—or from the German ones (there are a number around Ypres) with the unrelieved gloom of their low-lying dark graves in the shade of serried trees. The British cemetery, with its shining white stones, standing at attention upon a rich green carpet of grass and knee-deep in bright, tended flowers, seems alive and alert, a place of *Reveille* and renewal. There are races which find this view of death alien, even frivolous, for it must never be forgotten that some of these bright gardens of sleep mark the once dreadful ridges of the Somme and the supreme agony of the slopes of Passcendaele. The agony was passing, is long past for these men who lie here now, but the flowers may go on and on above their bones as long as the land itself lasts. In the fall of every year they will die down and then spring up again more lovely, the symbol of resurrection. And, after all, these men were fond of flowers.

BARCLAY BARON.

A Beautiful Book

NOTE: The beauty of the war cemeteries, their design and faultless upkeep, always excites the admiration of visitors. The Imperial War Graves Commission, which earns all the credit for this work, has just published, through Methuen & Co., the first instalment of a magnificent photographic record of the Commonwealth cemeteries (*Their Name Liveth*, Volume I. 15s.*). These large-scale pictures, not least those from Italy and Flanders, give a vivid impression of the variety, dignity and intimate loveliness of the resting places of our dead in both wars. We are indebted to the I.W.G.C. for permission to reproduce, on a much reduced scale, two of the pictures in this JOURNAL, and we recommend the whole book to those interested as the most beautiful of its kind that has been published.

B.B.

* From Booksellers, or direct from Imperial War Graves Commission, Wooburn House, Wooburn Green, High Wycombe, Bucks., at an extra cost of 1s. 2d. for postage.

Race Relations : A Resolution

IN THE FOUR POINTS of the Compass, the earliest statement (1922) of the aims of Toc H, members are called upon "to lessen by habit of thought, word and deed the prejudices which separate men" and "to replace social and racial antagonisms by intelligent understanding". This lies at the heart of the Report of the Forward Committee, now widely known to members under the title of *Something to Bite on*. It stresses that "there are new tensions in society today, every bit as big as the ones which in 1922 gave Toc H the chance to prove itself." The framers of the Report go on to say: "We think that the most important challenges to action by Toc H are in the fields of racial and family relations and the relations between employer and employed".

With the first of these—race relationships—the Central Executive has been seriously concerning itself for several months: at its October meeting it resolved to issue to the membership everywhere the resolution which is printed below. This is an expression of the unanimous conviction of members of the Central Executive, which they desire to share with their fellow members. It is in no sense a directive.

In this matter of race relations there is no room for self-righteousness. If in some parts of the world the subject overshadows all others in urgency, difficulty and danger, in our own country it becomes every day more real—Great Britain, for all that is sometimes claimed, is not free from the 'colour bar', one of the greatest of "the prejudices which separate men". In this there is a task, no easy one, for Toc H everywhere. Our duty is not to sit and censure others but to rise up and get to work.

B.B.

Resolution of the Central Executive

"At the same time as leaders of the Churches were preparing themselves for the Assembly of the World Council of Churches at Evanston the Toc H Central Executive was giving much thought to the practices of racial segregation and discrimination which in varying degrees are deeply

affecting human relations in all parts of the world, including the United Kingdom.

The Central Executive now welcomes the pronouncement of the World Council of Churches which urges the member Churches to renounce all forms of racial segregation and discrimination and to work for their abolition. It shares the World Council's belief that no man should be prevented on grounds of race or colour from acquiring the education necessary for responsible citizenship or from preparing for and exercising freedom of vocation.

Believing that racial relations vitally concern every member of Toc H in the world, the Central Executive feels that it should make its own conviction clear. It believes that discrimination on grounds of race is contrary to the Will of God revealed in Jesus Christ and its prayer and hope is that Toc H members everywhere may not only share the same conviction but be willing to act upon it through service, fellowship and witness".

Magical Dots

CLOSE YOUR EYES for a moment and try to imagine the gulf that separates the sightless from the world of books and writing. To be completely dependent on kind friends reading aloud, coupled with an understandable reluctance to ask for the repetition of some potent passage, would beget a sense of helplessness we should find hard to endure. But the gulf can be successfully spanned thanks to Louis Braille's inspired invention of the 'magical dots'. While unable, for financial reasons, to provide blind members and friends with a monthly Braille edition of the JOURNAL, we can offer them a yearly volume of writings gathered from these pages. For the fifth successive year such an anthology has been prepared and Toc H Annual, No. 5 is now in course of production.

This year we are particularly glad to be able to include verses of John R. Macdonald ('Jack Mac'), of Australia, who although sightless and bed-ridden, has been a source of

inspiration to many people. Other overseas contributors include Alan Paton (South Africa), Elizabeth Ann Edge and Henry Chouteau Dyer II (U.S.A.), Jack Davies (New Zealand) and Marcel Théry (France). Coming nearer home, Tubby pays tribute on the passing of two very old friends, Gilbert Williams and Arthur Pettifer; Barkis writes on what man still has left to accomplish; Lord Gorell uses the music of words to bring consolation and Herbert Leggate in discussing life as a whole breaks down the man-made compartments of the 'sacred' and the 'spiritual'. Here is the complete contents:

<i>Words to the Reader</i>	F. G. Chesworth
<i>Speed—and Progress</i>	Barclay Baron
<i>Knowing our Stuff</i>	John Callif
<i>We get it in 700 Words</i>	Alan Paton
<i>Gilbert</i>	P. B. Clayton
'Give Thanks' (verse)	Lord Gorell
<i>Holiday Camp</i>	A. Keith Goldsworthy
<i>Padres' Innings</i>	Herbert Leggate
<i>Gone for a Soldier</i>	Marcel Théry
<i>A Start at Llanelli</i>	John Jones
'Jack Mac'	Douglas Hoyle
'Old House' at Cairo	John Whettem
<i>Coundon's Banner</i>	Hector Horobin
<i>John</i>	Frank Foster
'Light' (verse)	Fred Veevers
<i>Family Service Units</i>	David Jones
<i>Whistle Stop</i>	Jack Davies
'Gen'	P. B. Clayton
'My Compass' (verse)	John R. Macdonald
<i>Winant and Osler</i>	Elizabeth Ann Edge
<i>Chance Encounter</i>	Henry Chouteau Dyer II
<i>Christmas Card Corner</i>	John Durham
<i>A Toc H Portrait</i>	Fred Veevers

We are once more indebted to the Royal National Institute for the Blind for undertaking the production of this volume and delivery of copies is promised by the 15th of this month. The cost will be 21s. postage free. Apart from individual purchasers, some Areas and Districts like to buy a copy of their own for local circulation on loan and, as the edition is a limited one, it is advisable to send in orders as soon as possible.

THE EDITOR.

A Lambeth Calypso

NO ONE KNOWS how many West Indians there are living in Britain at the present time. The Colonial Office estimates 12,000 to 20,000 but admits that this figure may be wide of the mark. This year already 5,000 have landed from immigrant ships and other large shiploads are expected. Prior to World War II the negro population was concentrated in four of the main ports, but today it is far more widespread. The great majority find work quickly and then write home telling their friends and relatives to come and join them.

This increasing influx is creating a new situation in the districts where they settle and many towns and cities are being faced at first-hand with the problems of racial relations. Mostly, the newcomers try hard to 'keep to themselves' but rows and street fights and the ban imposed by many landlords on 'coloured tenants' makes life difficult for them. Even by slum standards, the houses they are living in are overcrowded and four, or even six, to a room is not uncommon. One cannot help but admire their spirit—and feel that we have a special responsibility towards them. Two centuries ago British slave-ships were carrying their ancestors westwards, like cattle, to work in the plantations.

A first step

A few weeks ago, the Lambeth Civic Society arranged a "Jamaican Night" at Brixton, where a large number of West Indians have settled. This took the form of a social evening where some sixty Jamaicans joined a hundred local residents in the first step of a campaign to promote and sustain understanding between white and coloured neighbours.

To break the ice a C.O.I. film "Caribbean Peoples" was used and the coloured guests were asked for their comments. They were highly critical as were, later on, the local residents after viewing another film which purported to show how the Englishman employs and enjoys his leisure. Any iciness in the atmosphere was by now dispersed and the Mayor of Lambeth set the evening's pattern when he said: "If we are

going to try and live together as neighbours we have got to begin by trying to understand the other fellow's point of view".

Questions being invited, the speakers were given considerable latitude. The subjects discussed ranged over the weather, food, poverty, inter-marriage and at one time reached back to a common link with Adam! A particularly poignant note was struck with the revelation of the coloured people's sense of loneliness, especially during week-end leisure and one sensed their burning desire to be treated on terms of equality. The meeting ended at eleven p.m.—an hour after the scheduled time—but small groups continued the discussion afterwards on the pavement outside the Town Hall.

While the meeting revealed no easy path to follow, beyond the well-tried one of tolerance, understanding and good neighbourliness, the Lambeth Civic Society is to be warmly congratulated on a sensible and courageous action. This might well be followed with advantage in other places where the population is experiencing similar changes.

F. G. CHESWORTH.

Mancunian Rally

THE MANCHESTER AREA RALLY in September, 1954, was held at the Manchester Training College commencing with our Act of Worship, Praise and Thanksgiving conducted by the Area Padre and Branch Padres, with an address by the Rev. John Banks, Methodist Minister at the Oxford Hall, Manchester. After the service two hundred members and friends adjourned to the College canteen where a four-course meal awaited them. By 6.30 p.m. the numbers had considerably increased and the main hall was full for the evening Rally, which had been devised by a member in the Area.

Most of us enjoy reading our JOURNAL and the presentation was of the Manchester Area Rally Journal in which all the normal features of the JOURNAL were brought to life by stage scenes and the clever use of microphones. The 'cover picture' was of the Rally Choir in a 'frozen' pose, but they soon burst

into song and the programme was off to a good start. "Open Hustings" followed with a letter to the Editor on how best to explain Toc H to a stranger. Two scenes then portrayed the usual method and the 'complete answer'. And so the pages turned to "Area Surveyed" in the form of a travelogue performed in rhyme and mime. The next page produced a poem "Everyman's Club", with acknowledgement to Bill Bradford, and that was followed by the "Cover Advertisement" of the Toc H Film Strip with an appropriate commentary. Another letter to the Editor regretting the dearth of good soloists at Rallies produced Miss Lane (soprano), Registrar of the College, and Mr. Eric Bowler (baritone), both non-members of Toc H, who delighted the audience with several duets and responded gladly to the warm applause for an encore. The "Elder Brethren" and Ceremony of Light followed, the Choir rendering the *Hymn of Light*.

Strip cartoon

Again the pages turned to reveal "Destination Poperinghe", a film strip of a Pilgrimage made to the Old House by a member of Oldham Branch. "Branch Briefs" on the next page was presented on the well-known "In Town Tonight" pattern and included Alexandra Rose Day Collections: Hospital Broadcast Commentaries; sponsoring Manchester Committee for International Help for Children: a Nigger Minstrel Troupe: and the task of a member of the Central Executive. Though not yet seen in the parent JOURNAL the next page produced a strip cartoon based on a well-known advertisement. In three short scenes it was seen that the only real cure for 'night starvation' was a weekly dose of Toc H.

A further turn of the page brought another poem by 'Bill' Bradford, "It couldn't be your Branch" although the audience's reaction was that some parts possibly could be. The monthly feature "Far Cry" brought Overseas news of three Toc H members in Malaya. A sound film, kindly loaned by Malaya House, London, explained the work being accomplished by such men as Bob, Ben and Frank in Malaya. A quick flipback to the front pages and we were listening to Jack Shaw, West Midlands Area Secretary, giving the "Leading Article", in which he accentuated the need to be proud of the past whilst experiencing the present and planning for the future. The pages of the *Rally Journal*

now being almost completed it remained only for the Choir to sing "My Compass" and the Area Padre to close with Family Prayers.

After an interesting and exciting day, most of those present found their way to the canteen for tea and a last natter before travelling homewards with a spirit that even a typical Manchester downpour could not dampen.

A notable feature of the Rally was the association between members and non-members of the Movement in the production, and the outstanding co-operation so gladly given by the College authorities in making it a memorable occasion for so many members. Builders, General Members and friends.

GEORGE LEE.

Rediscovering Toc H

10 — *The Underlying Purpose*

SO FAR this has been rather a random series. I have written of this and that, chiefly (notwithstanding the title) for those to whom these things are still new: the order in which the subjects have been taken has had no great significance. It is high time now to gather the threads of Toc H together and try to see the pattern they are meant to weave.

Our first Administrator,* after he had been with us for some time, wrote a number of articles (much more profound than these) which may still be read under the title *Toc H Under Weigh*. This short book has withstood the test of time and still remains the best there is for getting right down to the roots of Toc H principles. But his first action when he arrived had a still more far-reaching effect. He wanted to put the essential nature and underlying purpose of the Movement beyond all possible doubt for all time. Therefore he took two steps, the first being to draft a "Main Resolution", which was carried by a Conference of Delegates

* P. W. Monie—afterwards the Rev. See *Toc H Journal*, Vol. XIII, March 1935, page 90.

at the Birthday Party in December, 1922, and in its final form by the Central Council in 1923 and again in 1924. Secondly, he took an opportunity in 1925 to alter the wording of the first of the four "Objects of the Corporation" in our Royal Charter, which thus became (for a legal document) a remarkably forthright statement of our aims.

It is impossible to read the Main Resolution or to hear it said without being stirred—it is so wholehearted, so uncompromising, so final. Though many can say it from memory, let us look again at the text.

THE MAIN RESOLUTION

"Remembering with gratitude how God used the Old House to bring home to multitudes of men that behind the ebb and flow of things temporal stand the eternal realities, and to send them forth strengthened to fight at all costs for the setting up of His Kingdom upon Earth; "We pledge ourselves to strive:—

"To listen now and always for the voice of God;

"To know His Will revealed in Christ and to do it fearlessly, reckoning nothing of the world's opinion or its successes for ourselves or this our family; and towards this end:

"To THINK FAIRLY,

"To LOVE WIDELY,

"To WITNESS HUMBLY,

"To BUILD BRAVELY."

The passing of this Resolution was in no sense a formality, a mere ratification of something requiring the Council's approval to make it legally effective; it was a solemn act of dedication on the part of all who were present. It expressed their innermost convictions about the Movement they had founded, then only in its infancy. The Resolution is in two parts, the first of which—the preamble—is now in danger of being jettisoned because a later generation is losing sight of the immense significance of its context. The Old House was a canteen and rest-house situated on the edge of a battle area in war-time. In it men found refreshment in the material sense, which Heaven knows they needed, and it would have done a good job if they had never found anything else. Yet it is clear that many also received in this place a tremendous spiritual experience. They discovered the Truth about life—no less. From the ordinary viewpoint they went

out again fitter for the fray—against the enemy on the other side of no-man's-land; but it is here said that they were sent out, strengthened to fight for God's Kingdom. To those who remember life in the Ypres Salient in 1915-18, or to others who have learnt and pondered the nature of that life—the constant endurance of filth, cold, boredom, anxiety, pain and death, relieved only by the glory of men's fortitude, their gallantry and their humour—this is a truly astounding statement. Moreover, it is also an expression of conviction about the future. God was to use the post-war Movement for the same purposes. To re-word this preamble so that it referred only to Toc H to-day might or might not help us to challenge younger men; but ought we thus to throw away its deepest meaning?

The real world

Toc H does many things for men, but none is more important or more fundamental than giving them the inner strength which comes from knowing that the world we can see and touch and feel, with its puzzling, ever-changing and often cruel conditions, is not the real world—that behind it lie the true and lasting things which never fail. We cannot hope to understand the nature of the "eternal realities" by merely having them defined for us by those who are learned in philosophy and theology, but we can—and if we accept this Resolution we should—continually seek after them, study them, meditate upon them. We cannot help others to realise that they exist unless we can say something about them from our own knowledge, unless we can throw some light on them from the clear-burning flame of our own faith.

This brings us to the second part of the Resolution—the pledge. How many unexacting, semi-inspiring activities could have been inserted here! Instead, those members pledged themselves to attempt what looks the simplest and is perhaps the hardest thing of all—to listen. We may note that, very properly, they pledged themselves and not anybody else; but I firmly believe that the strength or the weakness of Toc H, its success or failure in doing what it is meant to do, depend wholly on the extent to which we who come after them make this pledge our own. The nature of the resulting action is obvious—in order to listen we must learn to pray in the fullest way we can, not only asking God for this or that benefit for ourselves or for others, but putting

and keeping ourselves in touch with Him, allowing Him to talk to us, living with Him as our constant companion. In order to know His Will revealed in Christ we must read our Bibles, especially the Gospels, and keep on reading them. It is one of their qualities that further study *always* reveals new treasures.

Listening isn't easy nowadays because there is so much noise of one sort or another, and the voice of God is a still, small voice. He doesn't shout and He isn't in a perpetual hurry, like most of us are. Whoever adopts this pledge must so order his life as to make time regularly, however busy he may be, to listen and to learn, to pray and to read. In the minds of those who regard Toc H seriously this activity takes precedence over meetings and jobs because they know that without it the latter become stale and unprofitable. Many books have been written about prayer and some of them may help us in our listening. One reason why we have Padres in Toc H is to guide us in such matters by their special training and to accompany us in the adventure of finding out what God has to say. I will only add my personal experience, which is that we don't always get the answer to prayer when we expect it, or the answer which we may expect. The sudden blinding vision comes, I think, to few; most people manage very well on 'sanctified common-sense'. But it must be sanctified—prayer must be made faithfully, with an honest desire to be shown God's Will. If we carry out our part, God never fails in His.

Necessary reminder

And then, as always, Toc H tells us that we must *do* something about it—that having discovered what His Will is, we must act upon it regardless of what the world may think of us, or of our Movement. This is a very necessary reminder that the standard of values in the Kingdom of God is often the reverse of that prevailing in the world. Sometimes we are too careful for the good name of Toc H. Our Lord loved all men but did not hesitate, in furtherance of His Father's business, to offend certain people if He had to. There must have been plenty who were glad enough to see His death. Few of us are likely to become martyrs, but clearly those who make this Resolution their own must be ready for anything.

The Main Resolution can be a frightening document, not only because it commits us to so much but because it seems so impossible of attainment. For instance, who can undertake, without qualification, to think fairly? We fail in this alone at every turn. But there is a qualification—the operative word is *strive*. If we ignore that word we become self-made saints; if we fail to point it out to newcomers, they may well retreat fainthearted, or in the honesty of self-knowledge. To quote Tubby once more, Toc H isn't a society of good men, it's just a Movement of triers. MAYNE ELSON.

(To be continued)

Habeas Corpus

THESE NEXT TWO MONTHS Branch Executives will be making their Roll of those, one by one, who have reviewed their membership and decided to renew it for 1955. There may be a good opportunity for members to think about this during some part of the one or two hours when they go apart to prepare themselves by keeping Vigil on December 11 and 12. Then individually they can decide and declare if they are ready to be one of the new year's Branch team, to be one of the stronger links in the chain.

Some, however, during the past year may have fallen by the wayside or gone on a journey or moved their home. The Branch Secretary worth his salt will have seen to this at the time. He will have issued his writ imploring the presentation of the departing member to his newly nearest Branch, so that justice may be done. Hence '*habeas corpus*', 'thou must have the body', the title Tubby gives to this message, '*that no one be lost*' :

"Unless you wish Toc H to lose good members by your neglect or by too formal treatment, take pains in every case. Leave nought to chance. If the Apostle Paul thought it worthwhile naming the humblest slave who was to go to a new place, why should you be neglectful? Insist on a receipt—the only way. Do not content yourself by lists of names."

T.

The Elder Brethren

ADAMS.—On September 27, ARNOLD ADAMS, aged 64, a member of Settle Branch. Elected 4.3.'35.

BAILEY.—On September 21, RUPERT E. BAILEY, aged 55, a member of Willenhall Branch, West Midlands Hon. Area Treasurer. Elected 23.7.'28.

BICKERDIKE.—On September 10, THOMAS BICKERDIKE, aged 46, a member of Kirkby Lonsdale Branch. Elected 1944.

BROWN.—On September 18, ARTHUR CHARLES BROWN, aged 74, formerly of Worthing Branch and a member of the present Worthing group. Elected 1.6.'23.

FACEY.—On September 20, PERCY RUSSELL FACEY, aged 62, a member of Saltash Branch. Elected 13.5.'49.

FELLOWS.—On September 5, VERNON FELLOWS, aged 66, a member of Hurst Hill Branch. Elected 20.11.'36.

SILVER.—On September 16, VICTOR ROBERT SILVER, aged 44, a member of Dulwich Branch. Elected 19.9.'50.

WALKER.—On October 4, FRANK WALKER, aged 52, a member of Middlewood Branch. Elected 27.3.'50.

WEAVER.—On June 19, WILLIAM WEAVER, a member of Bromley Branch. Elected January 1925.

In Memoriam: Humphrey Money

The Rev. Humphrey Money, whose death on August 20 was announced in the October JOURNAL, was a foundation member of Toc H, having served with the New Zealand Forces in the first World War. Early in 1928 he succeeded the Rev. H. Cawley as Headquarters Padre of Toc H L.W.H. and for four years he combined this work with duties at All Hallows. Those four years were, perhaps, the most difficult years in the history of women in Toc H. At the Central Council of Toc H in 1932 the relations of Toc H and Toc H L.W.H. were discussed, and Padre Money put forward the second proposition that "the present relationships of Toc H and Toc H L.W.H. should be maintained . . . but that greater effort should be made to seek the best ways of securing more fruitful co-operation". This proposition was passed, and thus, in fact, Humphrey Money planted our feet firmly on the path which has been followed ever since. His guidance and help, based always on thought and prayer, was valued both at Headquarters and amongst the membership.

A.B.S.M.

Theme of the Vigil during

FOR THE MEMBERS who will be sharing in the venture of the Vigil, marking the Birthdays of Talbot House and Tubby in December, here is an outline of the "theme" suggested for each of the hours from the 1st to the end of the 24th. The Vigil will start and finish, it is intended, simultaneously throughout the world. This universal "theme" is commended as a summary for all. Fuller suggestions are available for the use of the time in prayer, reading and thought by each team "on guard for duty and the things of God" as the hours progress.

Hour

- 1st The Lighting of the Lamp.
Toc H in England.
- 2nd Toc H in Scotland, Wales and Ireland.
Gibraltar. Gambia, West Africa.
- 3rd The Merchant Navies and Fishing Fleets.
- 4th The Royal Navies.
- 5th South America: Brazil, Uruguay, Argentina.
- 6th Canada: Quebec, Ontario. U.S.A. Jamaica,
British West Indies. Chile.
- 7th Canada: Manitoba. U.S.A.
- 8th Canada: Western. U.S.A.
- 9th All that travel by land, air and water.
- 10th The Friendless and Lonely. Family Life.
- 11th The Peace of the World.
- 12th The Elder Brethren. Schools and Youth Work.

(Continued opposite)



The "1st Hour", when the Vigil starts at various places, as shown by local clocks, will be: On Saturday, December 11: Vancouver, 2 p.m.; Toronto, 4 p.m.; Buenos Aires, 6 p.m.; London, 9 p.m.; Johannesburg, 11 p.m. On Sunday December 12: Madras, 3 a.m.; Singapore, 4 a.m.; Melbourne, 7 a.m.; Wellington, New Zealand, 9 a.m. These local times are in fact approximately simultaneous, so each small team on duty for an hour or so at a time from the 1st to the 24th will be united in effort at the same time in every place throughout the world. They will be sharing in one corporate act of fellowship and of preparation for more lively action.



ROUND THE WORLD

HOW TO USE THE MAP

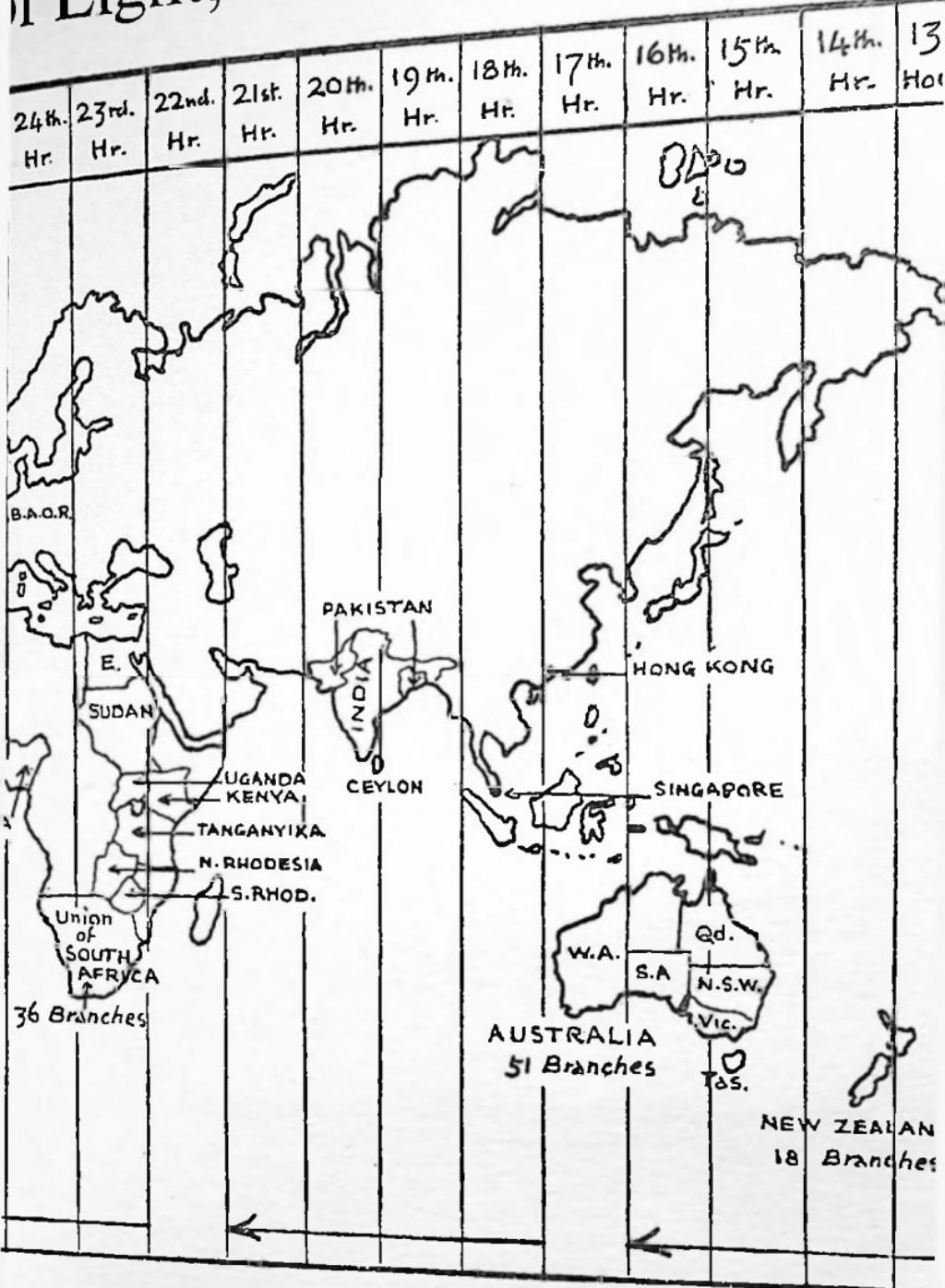


The map covers the whole twenty-four hours of the Vigil. (a) if it is used FLAT, start with Great Britain, to be remembered in the first hour, and travel westward up to the twelfth hour on the left hand edge of the map. Then for the thirteenth hour (New Zealand) continue from the right hand edge of the map until you reach Great Britain again. (b) The map can be ROLLED into a cylinder so that the left hand end fits on to the right hand end. Fastened with paper-clips top and bottom, it will then stand up and can be moved round as the hours go on. (This cylinder will be improved if the paper is slightly damped and the middle crease ironed out.).

A Vigil for the World Chain



Light, December 11-12, 19



THE BRANCHES FROM HOUR TO HOUR

1st ENGLAND: 909 Branches.

2nd SCOTLAND: 42 Branches. WALES: 66 Branches.

IRELAND: 6 Branches. GIBRALTAR. WEST AFRICA: GAMBIA—
Bathurst.

5th SOUTH AMERICA: BRAZIL—Morro Velho; Rio de Janeiro;
URUGUAY—Montevideo. ARGENTINE—B.A./Shackleton; Lomas; B.A./
Wm. C. Morris.

6th CANADA: QUEBEC—Montreal. ONTARIO—Guelph; Huron;
Toronto. UNITED STATES. JAMAICA: Kingston.

SOUTH AMERICA: CHILE—Valparaiso.

7th CANADA: MANITOBA. United States.

8th CANADA: Prince Rupert; Vancouver. United States.

13th NEW ZEALAND: Ashburton; Auckland; Avon; Birkenhead;
Christchurch; Dunedin; Invercargill; Lower Hutt; Nelson; New Ply-
mouth; Oamaru; Oturehua; Palmerston North; Takapuna; Timaru;
Waimate; Wellington; Winchester.

15th AUSTRALIA: QUEENSLAND—Brisbane; Ipswich; Nambour;
Pittsworth. NEW SOUTH WALES—Allonyville; Batlow; Cammeray;
Kurri Kurri; Newcastle; Paramatta; Sydney; Turramurra; Wagga
Wagga; Warrawee. VICTORIA—Brunswick; Deepdene; Essendon;
Geelong Central; Geelong West; Macdonald; Melbourne Central;
Mitcham; Newtown & Chilwell; Northcote; Ocean Grove; Services;
South Yarra. TASMANIA—Burnie; Devonport; Hobart; Launceston;
Moonah.

16th AUSTRALIA: SOUTH AUSTRALIA—Adelaide; Edwardstown;
Minlaton; Mitcham; Mount Gambier; Owen; Payneham; Renmark;
Semaphore & Largs; Thebarton; Whyalla; Woodville; Yorktown.

17th AUSTRALIA: WESTERN AUSTRALIA—Albany; Dumbleyung;
Fremantle; Nungarin; Perth Central. HONG KONG.

18th MALAYA: Singapore.

19th INDIA: NORTH INDIA REGION—Bombay; Kirkee. SOUTH INDIA
REGION—Bangalore; Coimbatore; Kolar Gold Fields; Madras; Palam-
cottah; Tanjore; Tiruchirapalli. PAKISTAN: Karachi; Lahore.
CEYLON: Colombo.

22nd EAST AFRICA: UGANDA—Kampala. TANGANYIKA—Dar-es-
Salaam.

23rd MIDDLE EAST: EGYPT—Fanara. SUDAN—Khartoum.

CENTRAL AFRICA: NORTHERN RHODESIA—Broken Hill; Lusaka.
SOUTHERN RHODESIA—Bulawayo; Bulawayo South; Marandellas;
Salisbury; Umtali. UNION OF SOUTH AFRICA: BORDER AREA—
East London Central; King Williamstown. CAPE EASTERN AREA—
Port Elizabeth. CAPE WESTERN AREA—Claremont; Fishhoek; Mossel
Bay; Sea Point; Worcester. NATAL—Amatikulu-Gingindhlovu; Colenso;
Dundee; Eshowe; Estcourt; Glencoe; Hillary; Ixopo; Ladysmith;
Morningside; New Hanover; Pietermaritzburg Central; Pinetown;
Port Shepstone; Umtzinto. TRANSVAAL—Florida/Roodepoort; Johannes-
burg; Kimberley; Kroonstad; Krugersdorp; Pretoria East; Rosebank;
Rustenburg; Sabie; Springs; Westfort; Yeoville.

24th BELGIUM: Talbot House, Poperinghe; Brussels; Charleroi.

GERMANY: (Services Club) Bad Salzuflen; Berlin; Fallingbostel;
Munster; Verden. WEST AFRICA: NIGERIA—Lagos.

The World Chain of Light

IN THE BRITISH ISLES, where Lamps will be lit for the Vigil at 9 p.m. on Saturday, December 11, members taking part during the 6th hour (2 a.m.), for example, will be asked to direct their thoughts to Eastern Canada, where it will be 9 p.m. by local time at Toronto. Similarly, at the 6th hour in India (8 a.m.) and in New Zealand (2 p.m.), it will be 9 p.m. at Toronto. In other words, at the hour when it is 9 p.m. by local time in each place, the members in all other parts of the world will start remembering that one part of the Family.

Hour



- 13th Toc H in New Zealand.
- 14th Toc H Women's Association.
- 15th Australia: Queensland, N.S.W., Victoria, Tasmania.
- 16th South Australia. Toc H Padres.
- 17th Hong Kong. Western Australia.
- 18th Malaya and Singapore.
- 19th India. Pakistan. Ceylon.
- 20th The Sick and Suffering. Old People. Leprosy.
- 21st Oil Tanker Fleets. The Armies.
- 22nd Uganda. Kenya. Tanganyika. The R.A.Fs.
- 23rd Egypt. Sudan. Central Africa: N. and S. Rhodesia, Nyasaland. South Africa.
- 24th Germany. Belgium. The Old House. Toc H Marks. West Africa: Nigeria, Gold Coast.

End of 24th Thanksgivings.

By following this one "theme" common to all from the "1st Hour", members maintaining the Vigil everywhere will be thinking of England during the first hour of their Vigil, when it will be 9 p.m. by Greenwich mean time. At a later stage those on duty during the 15th hour, for example, are asked to uphold Toc H in the Eastern States of Australia, where it will be 9 p.m. by local time; during the 19th hour India, Pakistan and Ceylon; during the 23rd hour Central and South Africa, and so on. Copies of a fuller "theme" suggested for use during each one of these twenty-four hours are available on application to Area Secretaries and others.

“Across the World”

“That the watchmen be vigilant . . . the cause consecrated . . . the lamp burning and shining . . .” There is news, good news, of plans for the Vigil during the World Chain of Light. There are suggestions being made that stress the freedom of choice, the variety of plans regarding place, people and programme. Here is a selection.

In one great Cathedral a few Branches are combining to see that some of their members are on duty in a side-chapel for every one of the twenty-four hours. A children's corner in a Baptist Chapel may be the scene of another Vigil maintained by a few of the Branch members in turn, all assembling for the two Sunday services, when the Branch Padre leads the congregation in the subject of the theme at that hour. In more than one Mark Chapel the Vigil will be kept night and day by the Marksmen and the members of their Branch. In most places the Branch meeting-place will be the scene. In one, a loft, some camp-beds may be set up, where members furthest from home can sleep at hours when others are taking their turn on watch at the other end of the loft. In another, the Branch's quiet room will be used, a narrow winding staircase giving access from the meeting-room. And so on, as members come to realize in all humility their worthiness and ability to take a part.

“Out of many into one”

Some General Members and Toc H Builders are being asked to put their names down for appropriate hours on the rota. Neighbouring Branches of the Women's Association are offering their members to take duty alongside the men at certain times. Some Branches are preparing the hearts and minds of their members by giving special attention to their programmes beforehand, so that their intercessions will be the utterance of a living concern. They will follow this up, knowing “from fairly recent experience that the Vigil can bring renewed vision and power”.

Those members and visitors who know overseas countries can volunteer to lead the teams at the times when those

countries are the main intention in the theme. The selection of suitable readings from the wide variety of sources available can help to make the intercessions real, thoughts more vivid, the seeking of God's will a more united and personal act. Appropriate music for a time may help some to listen the better, also a large map in the forefront with photographs of men and places. Letters are being sent to and received from distant Branches for reading when it is 9 p.m. by the writers' own time. All such means will help to bring to remembrance men known and unknown, including those lone men whose watch can be kept only at times when off sentry-go, resting as reserve pilots or below the bridge in cabins and fo'c'sles sailing the Seven Seas.

REX CALKIN.

Branch Banners—VI. Darlington



The centre of Darlington's Banner is occupied with a representation of "No. 1 Locomotive", the boiler being worked in red and the chimney in black on a background of dark green encircled with a band of gold.

The design, created by 'Jumbo' Jarvis who has since passed on to the Elder Brethren, reminds us of an adventure which has meant much to mankind. This is particularly true in the North of England where, soon, the

centenary of the old North Eastern Railway is to be celebrated.

Every banner should hold a message for members and Jumbo used "No. 1 Locomotive" to remind us that our Branch runs on hard lines; has no room for passengers and is not meant to remain standing still but is only useful when 'moving'.

'ERB BROADFOOT.

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Running a Film Unit

AS THE DARK EVENINGS RETURN, all too soon, the Mill Hill Branch treasurer prepares the final Garden Party Balance Sheet, and the Film Unit Programme Manager is already planning how best to spend the hard-earned cash. For it is in the late summer that plans have to be laid for the winter programme of films to Hospitals, Old People's Homes, Clubs and Children's Homes, who eagerly await the return for the sixth consecutive year of the Mill Hill Toc H Film Unit. From September until early summer the Film Unit is out almost every night of the week showing the latest films, specially selected to give a full two hours of relief and happiness to some 1,000 people each month.

It was early in 1949 that a chance remark made by the master of a local home for old people came to the ears of the Jobmaster, and a privately owned 9·5 mm. Pathé projector brought to some thirty old men the voice of Richard Tauber through the medium of the very popular 9·5 mm. sound film *Land without Music*. A really worthwhile job of work was found that day and the need to keep it going, once started, did not in any way daunt the Branch members, who promptly set up a Film Unit committee to go into the whole problem of presenting regular film shows to Hospitals and Old Folks' Homes.

Equipment

The Branch job account was quite inadequate to cope with the heavy expense of this venture so the need to raise money and keep on raising it each year was the first serious problem. In July, 1949, our first Garden Party, an autumn Jumble Sale, and running public Dances at a local hall brought in nearly £300, which enabled us right away to buy a 16 mm. DeBrie projector, a 6 ft. 8 ins. wide Keystone tripod screen, and a whole caseful of bits and pieces with a little cash left over to hire one or two films. We were tempted to consider secondhand equipment, but it really was not worth while, as a mechanical breakdown would be such a bitter disappointment to those who looked forward to our coming, and this policy decision has been more than justified by the excellent service given by the projection equipment.

Each year since 1949 a Garden Party has been held in Mill Hill to help finance the hire of films, which is now running at a cost of nearly £400 per year. This, in spite of "block contract" booking many months in advance of films, which are offered to us at an inclusive rate for the period of hire. No opportunity is lost to supplement the money raised at the Garden Party, and our best results have been obtained from Jumble Sales, raising £80 to £100 a time, running Public Dances £20 to £40 each dance, a charity cricket match, organised locally, which produced £100, and a very welcome donation varying from £50 to £100 from the Middlesex County Council from the Sunday Cinemas Charity Fund. Unfortunately, a number of these sources of income have dried up, and we are making new plans for next year to make good the balance required. All these money raising efforts have the added advantage of widely publicising Toc H, which ensures wholehearted support of our efforts throughout the district and helps to bring in donations from Hospital Management Committees, other charitable organisations and private individuals.

Programmes

The programme of films given each month includes a Newsreel, interest shorts and a full length feature film specially selected to suit the audience, who prefer light comedy and musicals, but are not averse to a drama such as *The Third Man*. The film distributors are most helpful in selecting titles, but it is often advisable to book up to 12 months ahead.

A programme at a different location each night does not prove too much of a strain on manpower, as every Branch member is available, in fact is almost detailed by finding his name on a schedule issued each month. Ten members take it in turn to project, and the rest act as assistants, one each night, so the projectionists, who are perhaps the hardest worked, are out on the Film Unit, perhaps twice or three times a month for a show running for two hours.

The demand for film entertainment in this part of London has been most astounding, and bearing in mind that we limit our activities to entertain only those who through age, illness or incapacity, cannot otherwise see films at local cinemas, we have been very surprised how much is still to be done, especially for the bed-ridden old folk, in spite of the many benefits of the National Health Scheme.

The problem of transport was solved in our early days by the use of private cars made available to us by members and friends of Toc H. The modern car, however, does not take too kindly to a screen nearly 7 ft. long, a projector, stand, transformer, speaker and case weighing nearly a hundred-weight, so an extra effort last year produced a further £200 enough to buy a second hand Austin 8 van. Tax, insurance,



Mill Hill members loading equipment into the van outside their headquarters ready for the 1954-55 season

maintenance and running expenses require about £50 to £80 a year, but saves wear and tear on cars and temper, especially if the car is new! Quite apart from the Film Unit, the van has proved indispensable at Garden Parties, etc., and being suitably titled back and sides serves to remind our ever faithful public that we in Mill Hill Toc H are active in the district.

We cover a considerable mileage each year, as our sphere of activity spreads from Oxhey Grove Hospital, Hatch End, North West of London, to the Guinness Trust Residential Home for Old Folk near Regents Park, and enables us to co-opt the willing assistance each month of members of Harrow, Edgware, Hendon, Barnet, East Barnet and Chalk Farm Branches when we operate in their territory.

There are many ways of running a successful Film Unit. We in Mill Hill found it best to do the whole thing ourselves and co-opt assistance from other Branches. Rotary, Builder members and friends, as we require help to raise money or present the shows. In other districts where the area to be covered may be greater, but the need none the less real, the closer co-operation with other interested parties such as Rotary, the local Council and Hospital management committees might help to spread the load.

All we can say to any Branch contemplating the operation of a Film Unit is "press on". The need is there, the challenge is great but not beyond the scope of a Toc H Branch, and the reward for this form of service is well worth the effort. The job needs to be properly organised, requires a great initial effort to raise the money and a constant challenge to keep it going because there is no turning back. Just ask the staff of the hospitals, the patients themselves, or the Branch members who assist, their views on the value of this form of bringing a little happiness into the lives of the less fortunate and the job will be seen as truly justified.

HARRY MILLS.

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- ★ include many in colour and, in most cases, are available in both 16 mm. and 35 mm. sound versions
- ★ are listed in the catalogue obtainable on request from Petroleum Films Bureau, 29 New Bond Street, London, W.1

Far Cry

Overseas Notes and News

A MEMORY OF TRIMULGHERRY

The following extract from a recent letter is self-explanatory. The writer is J. J. Rattley, Chairman of the Bedhampton and Havant Branch.

I noted way back in the July issue of the JOURNAL that a Services Wing has been started at Trimulgherry in the Deccan, India. I probably should have taken little notice of the event but for the fact that I served at the end of the war in the Secunderabad ordnance depot and the village of Trimulgherry figures prominently in my photo album—at that time I was not allied to The Cause. In Trimulgherry I started off with an odd couple of clerks (either way) and eventually gathered around myself a large staff with a number of civilian Christians among them; the fact that each practically needed an interpreter to speak to any other appeared immaterial. Trim. and its dusty little streets, cinema, Lal Bazaar, cattle, temples has pleasant memories for the Army there gave me a job to do and *Carte Blanche* to do it! I further treasure a letter from one clerk asking to come to England as my man and reporting the incarceration of the remainder of the staff in the local jail after a lorry load of "scrap" leaving my erstwhile kingdom had been sorted over on its way out.

Those are personal recollections that make me look twice at the note in the JOURNAL: more to the point is the fact that this Wing is in the heart of the United Church of India, the one place where the talk of unity is in fact practised, the one place where a local can join the Christian church without tossing up whether to be an Episcopalian Methodist or an Anglo Catholic, etc. etc. and from the experience of meeting many of the inhabitants I feel the fields are ripe for harvest.

LONDON MEETING

On September 23 members of the Central Executives of the Women's Association and Toc H met at St. Martin-in-the-Fields with other leaders from home and overseas. R. D. Paul, Hon. Commissioner for India, and Sir Herbert Stanley, President of Toc H South Africa, were the principal guests and each spoke on the great issues facing Toc H in India and South Africa. 'R.D.' was fresh from the meetings of the World Council of Churches at Evanston, U.S.A., and Sir Herbert had come from the Anglican Conference at Minneapolis.



Street scene in Trimulgherry

R. D. Paul emphasized the fact that in present conditions Toc H could serve a purpose in India which could not be served by any other organisation, and for that reason "we in India, and the Church in India, need Toc H". This forthright statement is in many ways crucial, for a number of people have asked if and how Toc H fits into the Indian picture now that the Church of South India is established. At the same time he insisted that the Movement, while remaining multi-racial, must not submit to the temptation to admit non-Christians, nor segregate itself from the life of the community or country. By collaborating with other organisations doing social work both sides have benefited, and the non-Christian organisations have learned a lot from the Christian pioneers in social work.

When Sir Herbert spoke he was naturally very conscious of

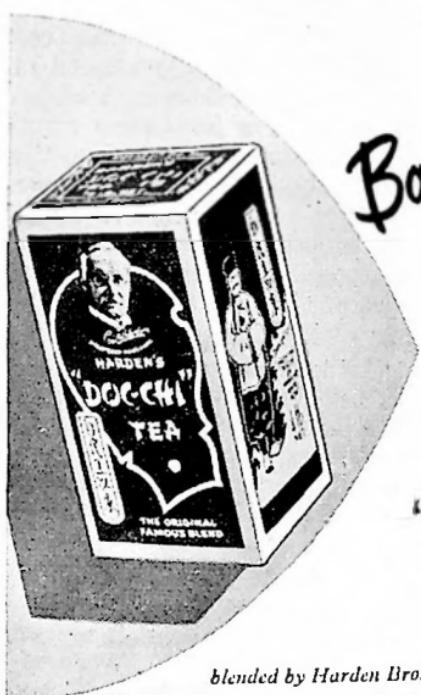
the racial tensions which form such a clouded background to the South African scene. He spoke frankly of the situation as he saw it, and of the contribution of Toc H declared that "There is great work for Toc H to do and they are conscious of this and try to do what they can to ease the tension, especially by social service. Toc H in South Africa is very much a young man's movement".

GEOFF MARTIN.

★ ★ ★

Films to borrow

A new catalogue of films, film strips and lantern slides available in the British Transport Commission Film Library has just been issued. This covers a surprisingly wide range of subjects from *Berth 24* describing the turn-round of a ship to *Capital Visit* which depicts a party of schoolchildren during a three-day visit to London. One particularly attractive subject is *Journey into History* in which, as the camera moves across outstanding works of art members of the Old Vic Company speak appropriate passages while the musical score was specially composed by the late Sir Arnold Bax. The layout and printing of the catalogue is very good indeed and Branches interested in films and film strips would be well advised to write for a copy, price 1s. 0d., direct to: British Transport Films, 25 Savile Row, London, W.1.



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Open Hustings

Letters to The Editor

Inter-Communion

IT IS with pleasure that I read in September's JOURNAL that the Festival of Toc H is to be held again in London next April. At most Festivals, Week-end Conferences and Rallies that I have attended or read about, it is usual to see that on Sunday morning Holy Communion is held for the "Confirmed" members of the Church of England at the parish church and for Free Church members at a chapel.

In my opinion this is against the principle that "Toc H is a family" because in true family life one would not normally see father taking Communion at church and mother at chapel; no, they would most likely go together.

Would it not be possible therefore for the Festival Committee to arrange Holy Communion at London next year, so *all* members and friends wishing to do so could take it *together*?

I am aware that the Church of England will only permit its "confirmed" members to take it in its buildings, but being a Methodist, I know that we do not refuse admission to anyone because he or she is not a member of our Church.

As the principle behind the Holy Communion Service is the

same in all denominations (i.e. The Body and Blood of Our Lord) I can see no reason why the "Family of Toc H" might not celebrate Holy Communion together in one building for when Our Lord said "This do in remembrance of me" He did not add, provided you do it in your own church. I should be interested to see what other members' views are on this.

TERENCE A. J. PAWLEY,
Burraton, Saltash, Cornwall.

Central Executive

THE Central Council of Toc H meets once a year, and one of the jobs it does is to elect 18 men to serve for twelve months on the Central Executive. The Council cannot deal with matters as they arise during the year: it appoints the Executive for this purpose, and entrusts it with decisions, some small, some of far-reaching significance.

Half the Executive come from London and the Home Counties, and the other half from the provinces. One can imagine quite an argument when this machinery was first set up, as to the time and day of meeting. Apparently Wednesday was chosen, and Wednesday meetings have continued ever since. So every month, late on a Wednesday

afternoon, these men foregather at Tower Hill.

More than once in recent years a change to Saturday meetings has been advocated, briefly on the grounds that the selection of 18 men from 20 or 22 candidates leaves little margin of choice, and that nowadays far more people of the right calibre are free to travel to the City on Saturdays than in the middle of the week. This year the Council debated the issue again and by a majority decided on Saturday meetings for the year beginning May, 1955. It did so in the belief that Toc H has an untapped reserve of leadership among men who are so tied to the job of earning their living, that they cannot get off for mid-week meetings.

Will the right candidates be forthcoming? Are there enough men with the qualities needed, and keen enough to offer themselves as candidates? Can the members who give fine and loyal service to Area Executives (and others like them) transfer their loyalty to the Central body? If not, the change to Saturdays for an experimental period will be a failure.

The qualifications—apart from ability—are that a man must be a member of Toc H and must be nominated by a Central Councillor, and nominations must be in by February next. This is a matter which affects the future of Toc H and its importance can hardly be exaggerated. If each Area averaged five or more nominations there would be wider selection and keener competition;

it might produce a fillip at precisely the right time and place. Now is the time to think out and talk over who are the right men to select. This is where the average member, if he exists, can put his finger straight into the centre of things, and can influence the future of Toc H. But it won't be done by leaving it to the other chap. It is an opportunity for the membership, but lethargy and laziness can throw this away.

Can the members of Toc H leap with alacrity to do a job for themselves? Get busy; February will soon be here.

RALPH BIDDULPH.

Wolverhampton.

Forward Report

MAY I be allowed to make one observation on the letter from Gerry Chambers in the October JOURNAL, because he is repeating a mistake which was made by a very distinguished Councillor at Swanwick. Both had forgotten to read the first four words of paragraph 28. "It is not enough . . ." Gerry, too, must have stopped reading at the end of the sentence. The report does not say "waiting until a specialist group has decided whether or not . . .", but, in that same paragraph, "It (Toc H) should study at Branch and District level, as well as in the specialist groups, the reasons for the present disruption of family life and seek to bring about such a change in the attitude to marriage as will re-establish the family as the

lynch pin in the life of the community." I have been at one such study group already and found it most helpful. May I plead for all members to read the report a number of times and not to read into it what they think it might say or what they would particularly like to criticize?

Hayes, Kent. HARRY GELL.

Builder's Comment

I AM VERY HAPPY to continue my association with Toc H as a Builder and have this year increased my cheque by 6s. 0d. to cover the cost of the JOURNAL in order that my subscription may be regarded as a net amount.

Reading the JOURNAL, which has reached me regularly, has stimulated my interest in and my sympathy with the work which the Movement is doing and my only regret is that other heavy commitments preclude my making application for active membership.

A. Moss.

St. Austell, Cornwall.

Gilbert

I AM enclosing three photographs of the completed work on Gilbert's grave. My family and I have just seen it, and it is beautifully done and, as you will see from the photographs, the mason has spaced the inscription most admirably.

IAN McMASTER.

British Consulate, Florence.



Here is a copy of the inscription:

In Thanksgiving

Gilbert Llewellyn Williams, Priest

1886—1954.

He served the Toc H Movement in England and Overseas from 1924—1950 and was appointed Joint Administrative Padre in 1944. During his retirement he became Chaplain to the Gibraltar Diocese. He is remembered with affection by the congregation of St. Mark's Church, Florence, to whom he gave comfort and joy.

R.I.P.

Grave. R. No. 1-17. Cimitero Degli Allori, via De Serragli, Florence, Italy.



“ . . . Yes, it's
your old chum
Wilfred Pickles
here — right
behind this grand
NEW SAVERS
Campaign.”

HAVE A GO!

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November, 1954

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